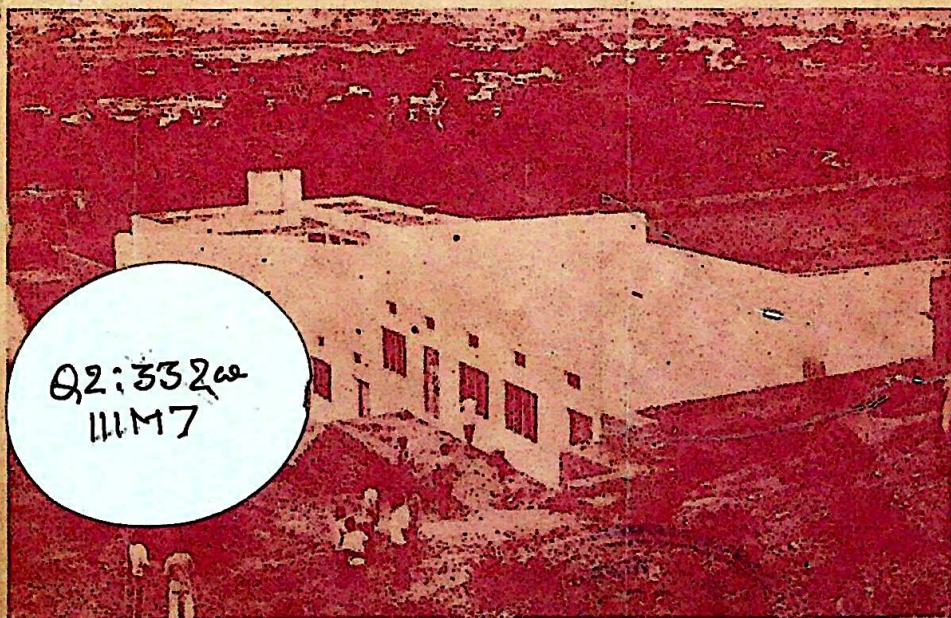


# Shri Chandramoulisivacarya

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Kambi, V S.

Chandramoulisiva-  
charya of hara-  
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**Shri Chandramoulisivacarya,**  
**of Harapanahalli**

*A hope of backward talukas*

**Dr. V. S. Kambi**

**Reader**

**Department of Kannada**

**Karnatak University, Pavte Nagar,  
Dharwad**

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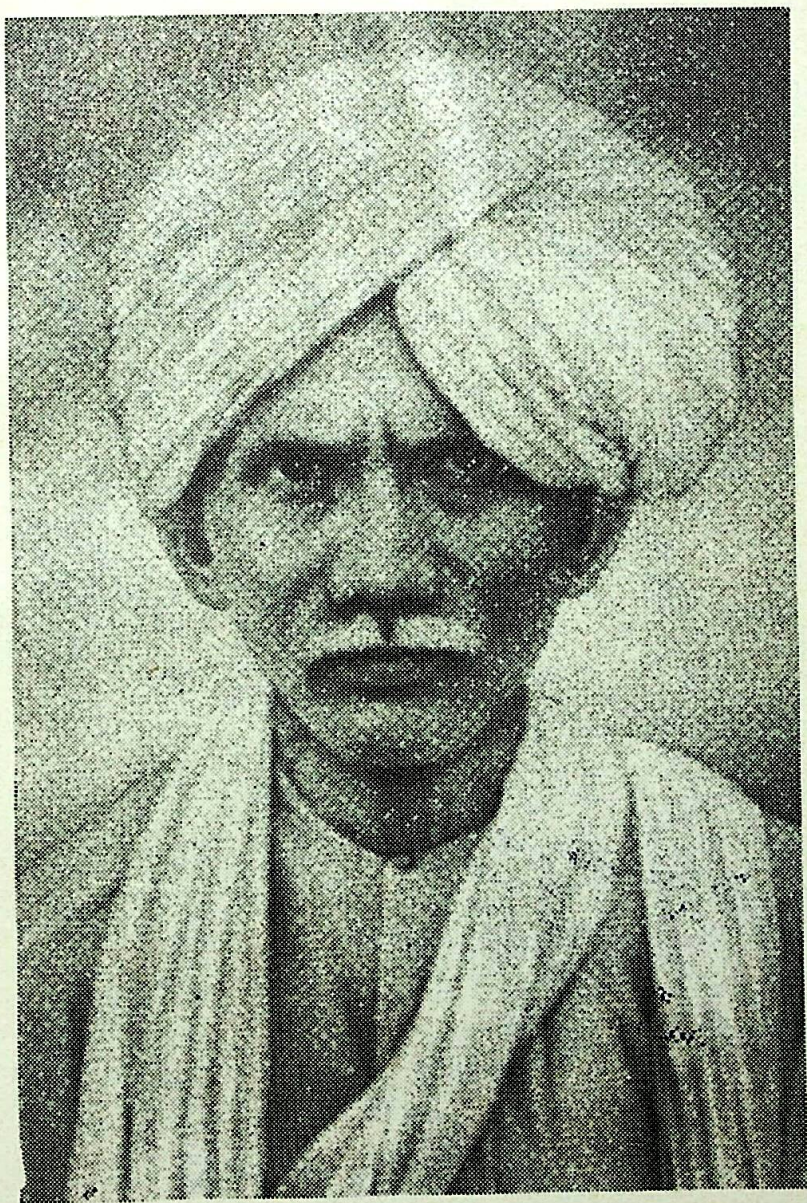
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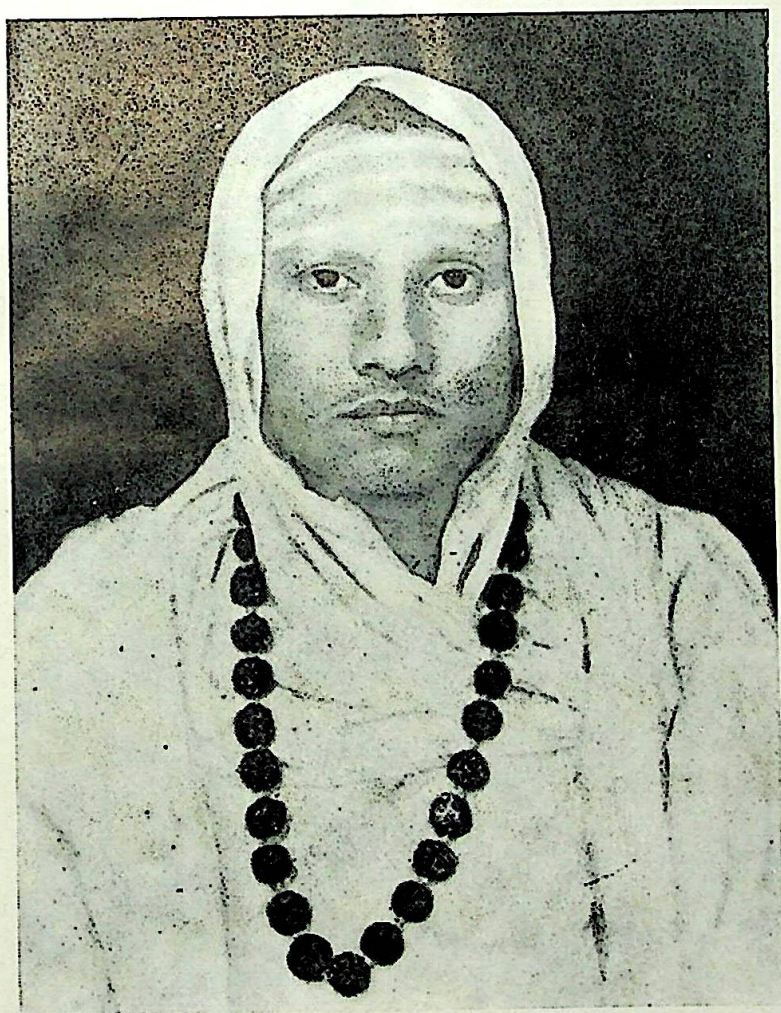


**Late Shri Sha. Bra. Chandrashekhar Shivacharya Mahaswamiji**  
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**Teghinmath (Hiremath), Harapanahalli**





**Founder President of the Institution**



**Shri Sha. Bra. Chandramouliswar Shivacharya Mahaswamiji, M.A.  
Tegginmath (Hiremath), Harapanhalli**





### Acknowledgement

The book Tegginmath Arts and Education Society Harapanahalli is a monograph of Satsthalabrahmi Shri Chandramoulisivācārya – A hope of backward taluka is written as a mark of my devotion to S. Br. Shri Chandramoulisivācārya, an enlightened and devoted young Sivācārya of Harapanahalli, who made a remarkable progress in the field of modernisation of India within a short period of nineteen years.

This short monograph is meant for those who are interested to know at a glance the kind of work going on in a particular backward area of modern India without publicity and in the spirit of disinterestedness (niskama) – a peculiarly Indian saint's way. This little bright spiritual lamp of life may enkindle the same zeal in the hearts of the young Indians for the modernisation of mother India and may also bring satisfaction to those religious minded citizens who expect such constructive programmes from the race of the sanyasis or swamis.

The source of inspiration to write this booklet are my friend and neighbour Shri R. M. Hiremath and also Prof. A. S. Hiremath who supplied necessary information. The author thanks them and the T. M. Arts and Education Society which came forward to publish it.

The author's thanks are also due to Dr. Yavintelimath, reader in the Department of English, Karnatak University who kindly has gone through the manuscript and offered suggestions and also Mr. Ravi Akalwadi who helped a lot in proof correction work.

I congratulate the press people for the trouble taken to bring out the book neatly and in time.

The Author

## Vedic National Anthem

ā brahman brāhmaṇō brahmavarcasijāyata ।  
 asminrāṣṭreraṅjanya iṣavyaśśūrōmahārathojāyatām ।  
 dōgdhrīdhēnurvoḍhānaḍvānāśussaptih purandhiryōṣā  
 jīṣṇorathēṣṭāssabhēyōyuvā'syayajamānasyavirōjāyatām ।  
 nikāmē nikāmenaḥ parjanyaō varṣatuphalinyō oṣadhayaḥ  
 pacyantām ।  
 yōgaskṣēmōnaḥ kalpatām ।

—Tait Samhitā : VII, 5.18.44

- Let those who are engaged in the meditation attain Brahma-  
hood.
- Let the forms of government of our nation be vigilant in the  
protection of law and order.
- Let the wealth of flora and animal world be in abundance.
- Let the young ladies of our country become good housewives.
- Let the strong youths of our country show their intellectual  
sharpness in debates, and bodily strength in war.
- Let there be no drought or famine in our country.
- Let the unity and happiness prevail in the nation.



## 1. Ācārya in Indian Culture

Taittiriya upaniṣad declares : ācārya devobhaval. Hence the place of ācārya in Indian culture is very high. The history of that is found in hoary past. The ideal is in practice till to day. Ācārya is a living God or realised spiritual being in human form to every Hindu irrespective of orthodoxy or heterodoxy. The belief in ācārya, as a spiritual light that guides, creates a sense of dependence in a higher spiritual power though it has sense of otherness. Ekalavya, who belonged to the backward community is one such a towering example of the faith in ācārya. The faith in ācārya created confidence in men and women to embark on in search of Truth. The dependence upon ācārya as an individual ceases with the dawn of spiritual light (i. e. ācārya) within. The tradition of ācārya welcomes noble thoughts from every side as expressed in Ṛgveda (I. 89.1) : *a no bhadraḥ kritavo visvataḥ !* This is the openmindedness—the most spiritual character of freedom, that looms large in true Indian life and work. This knows no barriers of race, religion, space and time. The creative thought-spiriton is a spiritual teacher (ācārya) and is always busy in preparing constructive programmes for one-self and for others by which the self is lifted up. The universal uplifting character of ācārya is the cause for the notion of world – teacher i. e. jagadguru. Whenever this creative and liberating urge (i. e. ācārya) within is in action in man the course of life and the nature of the universe are changed. Such a man is revered, honoured. He is looked upon with a sense of awe and wonder irrespective of caste and sex. That ācārya is 'Śiva'. They are the builders of world-divine. It is to this tradition of ācārya that



Shri Chandramoulisivācārya belongs. He holds the flag of dasoho atop and is an embodiment of constructive spirit of ācāryahood.

## 2. Environment and Heritage

Harapanahalli is the most backward taluka in the backward Bellary district which is in Karnataka state. In this taluka—place there is a holy seat of religious learning called Tegginmath (Hiremath) — a place of spiritual education — situated in a low place. It has four branches. They are in Basapur, Huvina-hadagali, Koyilarahatti, Hosapete. The seat called Tegginamath in Harapanahalli is in fort area to which Somasekhararaja (Nayaka), one of the kings who succeeded to the Vijayanagara dynasty, donated land to Tegginamath, therefore, is called rajamanyamath i. e. a math honoured by rulers. It has, thus, a political background also; and has a history of three to four hundred years. The maths as a spiritual guiding centre had important roles to play in the life of a kingdom. Rajagurupaddhati in Indian chieftains and emperors is a good evidence to this. The role of Rajaguru i. e. guiding the rulers or administrators in the modern context also is not out dated. The role is retained by the maths in a new form. The maths have rendered yoman service during the days of Indian freedom movement.

Shri Chandrasekharasivācāryaswamiji, the head of Tegginmath, who attained atonment in Śiva in the year 1949 i. e. two years after India's independence, was mahatapaswi. He supported the freedom movement and helped the freedom fighters as a duty of a religious leader. This is the changed role of the maths according to the needs of the times. Shri Chandrasekharasivācārya was more an introvert. He used to spend eight hours a day in japa, tapa and of Istalinga worship. He, thus, was changed into a store house of spiritual power and had attained *śāpānugrahasakti* (i.e. power to bless and curse). The people of the Harapanahalli taluka and of the people in villages in the neighbouring talukas had great devotion in Shri Chandrasekharasivācārya. He used to teach them the importance of



Śivanāmajapa. He used to go round to give darśana to devotees and to do his pūjā in the houses of the devotees in order to meet the spiritual demands of the devotees. He used to spend three to four months every year in such a spiritualising activity. This is the period of religious activity he carried out and brought about rejuvenation of religious life in the area. He had very sweet voice and used to sing devotional songs called *bhajanāpada* which attracted religious people. This is another sweet and attractive quality that added enchantment to the religious activity. This religious man was a great scholar of jyōtiṣa, vaidika (i. e. religious works), and samskrit. The famous jyōtiṣavidvāmsa in Karnataka like Rudraradhya of Mahagaon, Totappa Shastri of Gadag, Sivabalaśāstri of Tumakur, and few others had their education here only. The math (i.e. Shri Chandrasekharasivācārya's math) fed those who had been to Harapanahalli. Hence it was known as *dāsōhamath* (math that dedicated to socio-religious service). Even Mohmadans had education in this math and wrote *panchāṅga* called "Harapurisuprasiddha tegginamathadapancāṅga." The Muslim who wrote pancanga is called 'mahmadan śāstri'. Virasaivas, Jains and Mohmadans lived in peace and brotherhood. It was the happy coexistence of multi-religious people for years together that continued which was furthered by sivācārya who had great devotion to Renukacarya one of the five pontifical peethas of Pancacaryas. Renukacarya is supposed to be the ancient founder of Virasaivism. The name of Renuka was always on the tip of tongue of the śivācārya. Shri Chandramoulisivācārya had thus the great heritage of Sivācārya and the devotees who had the spiritual benefits from Shri Chandrasekharasivācārya. It was this śivācārya whom Shri Chandramoulisivācārya succeeded as a head of Tegginmath. The wealth inherited by Shri Chandramoulisivācārya is socially, economically and educationally backward people in every sense of the term. Harapanahalli taluka is known for its backwardness in the whole of Karnataka as well as for its more hot climate and less rainfall. It was in such an adverse state of affairs of nature Shri Chandramoulisivācārya who took charge



of the peeth, and became a future hope of Harapanahalli taluka, was brought up.

### 3. Education and Positions

Shri Chandramoulisivācārya spent his early childhood (i. e. up to 5 years of age) in his maternal grandfather's home in a village called Avaragol in Harihara taluka. He had his primary education upto 5th Standard in his parent's village namely, Basapur. He was, then, to send to Tegginmath (i. e. Hiremath) in Harapanahalli to have highschool education which was supposed to be the education of the progressive people, and the education that brings higher status in the society and enables to acquire higher abilities to meet the demands of the social service. Chandrashekharasivācārya found good features in Chandramoulisivācārya when he was staying with him as a boy. He attracted the attention of Shri Chandrashekharasivācārya by his religious activities, servicemindedness, and deep interest in education. Shri revered Chandrashekharasivācārya, as he was sufficiently old made a will in which he wrote that the young Chandramouli should become his successor. Chandramouli was sent to Mysore to have college education as Shri Chandrashekharasivācārya, and the senior members of his family felt it necessary for a man who will be the head of Tegginmath (i. e. Hiremath) of Harapanahalli. He stayed in Sutturmath of jagadguru Shri Sivaratriswaraswamiji to study vaidika (i. e. the education in religious practice as well as theories). He also continued his college education in Mysore— a famous city as a centre of religious education and secular education patronised by Maharajas of Mysore state. It was here he developed a taste for higher form of social service as a future head of a religious institute should have. Much of his ideal life began to take shape in the encouraging and attractive environment where religious functions, national programmes used to take place as the all India political leaders, religious leaders and intellectual giants often visited the city. The famous scholar king Shri Jayachamaraja, who was compared to the



King Janaka, was also another centre of inspiration for the subjects in the princely state in those days whose generous works in the field of education and all sided developmental programmes, made deep impression on this young mind of Chandramouli. Mahatma Gandhi the religiopolitical leader of India also created love for mother country and the downtrodden by his own example and left deep impression on Indian mind, which was working as a magic spell, had its impact on Chandramouli's soft mind here only. One may state that the days he spent in Mysore city is a golden period of formation of a religious leadership. After having completed his graduation in Mysore city he joined Karnatak University in Dharwad to have his master's degree in philosophy with specialisation in Virasaivism. But for this specialisation he would not have been here. It was here that the present writer had the good fortune to be a classmate and to have company of deeply religious and philanthropic character of Shri Chandramoulisivācārya, who was deeply interested in Virasaivism. It was the common interest in a common ideal that was a cause for both to come closer. He was much impressed by Shri Chandramouliswamiji's love for the fellow students who were facing troubles in their studies. Shri Swamiji left the campus with a determination to serve in the field of education after completing the M. A. course.

### 1. Professor of Philosophy in S. B. College, Gulbarga

Shri Chandramoulisivācārya, soon after the completion of master degree course (i. e. M. A.), was invited by Shri Saranabasappa Appa to head the Department of Philosophy in S. B. College run by Saranabasaveswarasamsthe – a religious institute—to the fullest satisfaction of the institute and left the service on an invitation by H. H. Shri Shrisaila jagadguru one of the five jagadguru peethas of Virasaiva religion to work as a principal of the college run by Shrisaila peetha. When Prof. Chandramouli resigned the post he left the provident fund accumulated in S. B. College, there only so that it could be used for the benefits of economically backward students which is to be noted. This characterises the main trait of his personality. i. e. the sacrificial nature.



## 2. Principal of Shrisail Jagadguru College at Harihara

He joined as a principal of a newly started college at Harihara where he worked as an able administrator. It was here a turning point in his career occurred. He was guided by the religious guide within to leave the institute and to shoulder the responsibility of his own peetha at Harapanahalli.

### Birth of a New Socio-Religious Leadership

#### Visualization of the situation :

Soon after the desertion of the administration work he entered the field of action with a definite plan to meet the demands of the much backward area which was vergin region in the sense that there was no modernisation work undertaken till yesterday. The taluka comprises fortyfive percent of Lingayats, thirty percent of the scheduled tribe people like lambanis, etc , and other communities form about twenty five percent of the total population. Eightyfive percent of the people living in villages are mainly agriculturists and the unorganised agricultural labourers. There were no industries in Harapanahalli taluka. But there were traditional village industries in which the traditionally trained few people were absorbed. The overwhelming majority, one may state, were unemployed for six or nine months who belonged either to agriculture labour class or labour class of traditional industries which could fetch something. The illiteracy was amazing. Most of the people in Harapanahalli taluka were beneath the poverty line. It was not possible for the people to clothe and to feed their children. It was unthinkable in such a state of affairs to give education to their children. The parents could not even dream of the higher education. There was no opportunity for the children living in urban area to have higher education or technical education. The growth of basic intelligence was halted by the adverse conditions. The unity and brotherly feelings which existed in the villagers began to disappear due to the public elections held after independence. So the backward taluka was in need of a socio-religious leader who could work as cementing factor to bridge the gulf created by politics in the social life, and take up the work of modernisation of the particular part of



**Karnataka state** It was awaited the advent of Shri Chandramoulisivacarya a socio-spiritual leader who could shoulder the responsibility of initiation of modernisation.

### **Dismaying Social Response and the Task Force**

When Shri Chandramoulisivacarya returned to the field of action – a field of *dharmasangra* and *lokasangraha* with spiritual fervour. He found to his surprise the catholicity of mind, non-violent sacrificial spirit of the rural & urban people ebbing caused by the great leader the father of our nation suddenly came to the low level within a short period of twentytwo years after his exit from scene. The effect is realised by Shri Chandramoulisivacarya when the so called cream of the society living in urban area like Harapanahalli—a taluka place, refused to come forward to co-operate in the uphill task of bringing about a change in the life of the people by providing suitable opportunities to improve their lots. Creation of new situation was more necessary for the people living in rural area than those living in urban area. The rural people are destitutes in all possible senses when compared with the urban people in his taluka. The urban leaders those living in Harapanahalli turned down the proposals of modernisation when placed before them by Shri Chandramoulisivacarya. Modernisation for him is all sided development of the backward area. It is, for him, *dasoha*, to put into the traditional religious terminology, which includes the sacrifice of the health, wealth and mind. His *peetha* i. e. religious seat was renowned for *dasoha*. It was the zeal to live up to the religious ideal, to which his predecessors dedicated their lives, inspired him to prepare himself to launch the programmes with the help of a handful of devoted followers in the city and in the rural area in the taluka who co-operated in the herculean task. A handful of people obeyed the order of the spiritual general like a task force in fighting out the illiteracy, ignorance, and other unfavourable conditions those were like blocks in the path of progress.



## 6. Preparation for the (Silent Social Change) National Cause

The young and enthusiastic ascetic and a priest, who served in the educational institutions, gathered experience of life and grasped the prevailing conditions around, which demanded a lot of preparation to enter into the field to modernisation.

Shri Chandramoulisivacarya – a religious leader, a social worker and a nationalist-who had special prerogatives, was able to conceive ideas to create opportunities in order to involve himself and the people to work for the improvement of the rural and backward communities.

1. With a view to providing educational facility which could alone change the attitude as the education enlightens the people and could develop skills to work that enhances the economic condition, that is not only a mighty power which is more powerful than the sword but also an oxygen that enlivens or infuses vitality to stand on ones own legs. This is one of the plans he thought of.

2. He, as an ascetic highly educated, realised the importance of Samskrit education as the Samskrit is the rich store house of very ancient spiritual and secular sciences. Without Samskrit learning it is very difficult to carry research work for the orientalist. He thought that, therefore, Samskrit should be taught and for that he wanted to create facility for those who are interested in it. This is another way of preparation to becoming a true Indian. The love for Indian truly lives in restoring the lost spiritual wealth to the present Indians. This is, one may state that the Indian nationality lies in such activity. As a priest it is his duty to preserve whatever is Indian in addition to infusing into it new blood from outside whatever is helpful for the development of the Indian mind and body. His should be the synthesis of the oriental and the occidental culture and sciences. Having this idea in his mind he initiated Samskrit education in addition to western technical education.



3. Being well acquainted with the poverty of the taluka Shri Chandramoulisivācārya put his mind and body both to find out the solution. He thought of providing free food and lodging for the students coming from villages so that the rural Indians who form the major part of the population of the country could be able to have education and also form a modernised rural society. They could, here only, learn to live in peace and harmony irrespective of their social and religious differences. One may state that the prasadanilayas are the places where social economic and cultural differences could be overcome. This is one way of heading towards a silent social-change.

4. It was the context where in Shri Chandramoulisivācārya thought of the new devices to remove the wrong practice of charity and to eradicate the dependence of people on the help of others. According to this religious leader alms giving and taking of alms both are to be viewed from a new angle in the changed conditions of the nation. He stood for the better life and self respecting individual growth. Both cash and kind should be replaced by work according to him. Giving work to the youth of the countryside is the real duty of the leaders of the country or it is, from another standpoint, birth right of every individual born in a free country. This spiritual leader tried to solve this religio-national problem as an individual having his own limitations. He prepared himself to follow the Gandhian path, and also he made up his mind to take cognisance of scientific means which could also be of good help.

5. This priest being a nationalist inspired by the love for all human beings and other living creatures embraced those living in advanced social environment and also those living in undeveloped, nonprogressive and poor socio-economic conditions. He, in other words, paid equal importance to the progress of two types of people i. e. living in cultivated area and hill area. In hills nothing grows except thorny shrubs and trees. The people living there have to live on the sale of fire wood bringing on their heads to sell to the people living in big



villages or in a city near by. They use to collect wild fruits, peacock's feathers, etc. for sale. They rear sheep, cows and goats for which the hilly places are suitable. These are tribal people. Occupations of these people are similar to those of nomads who lived thousands of years ago. His nature of compassion and love for modernisation inspired him to prepare for sacrifice to improve their lot. Thus the conditions that differ from one another demand different type of plan and different type of approach. Shri Chandramoulisivācārya was willing to shape himself to meet the situation.

6. The sivacarya as a true Indian valued the native technical skills and was very much interested both in preserving the ancient Indian technical know-how and giving it wider appreciation as well as its use. The village and cottage industries, according to him, also meet the needs of the rural people and solve the unemployment problem to some extent. The raw material available in the vicinity and the agricultural by-products could be better used to increase the production. This could improve the economic condition of the villagers to a certain extent. The village and cottage industrial technical know-how thus attracted by enhancing the value of village people and their raw materials which forced Shri Chandramoulisivācārya to prepare his mind to pay due attention to it.

7. Just like all the wise Indian leaders Shri Chandramoulisivācārya also had a desire for *rejuvenation* of the spiritual nature of fine arts, religious, and traditional activities, which, according to the leaders, develops a sense of beauty, devotion to duty and sacrifice for the larger benefits of the human society. This is peculiarly Indian view. It is this that makes aware of spiritual nature in man and better use of it for the common good. Shri sīvācārya visualised a scheme to fulfil the desired end that prepared him to involve himself and the public in it. This is a novel effort to be made by religious leader. and it is a rare example it seems.



8. Horrifying condition of health and hygiene in the country side was an abuse. This drew the attention of every social worker in India and the many people from abroad those criticised or made constructive suggestions. Shri Chandramoulisivācārya had interest in the matter and has visualised solutions to improve the situation and peoples' conditions in the country-side. He thought of a plan for the country-side. He thought of a plan of serving the sick who were incapable buy to costly medicine, and the helpless poor community irrespective of caste, creed or language which is as holy a work as the worshipping of God. This work was done by the religious people, priests and ascetics in India since time immemorial. The modern priest of Harapanahalli desired to follow the path of ancestors, of compassion, a way with missionary zeal. He, a practical minded priest, thought of a device with the help of available means within his reach as he was quite aware of his own limitations. He knew that the ignorance and unhealthy habits inculcated are the real impediments in the path of modernisation in this field also as in the other fields. The work in this area needed efforts from quite different directions. He prepared to meet the challenge.

9. Another important idea that struck his mind is that something is to be done for the women folk of rural area who, unlike the women in urban area, have neither education nor training in any vocation to share the economic burden of the family. There is none to look after the children when they go away from home to work in the fields. This means that women folk have to face different types of problems to be solved by the socio-religious leader.

### **Launching the Programmes for Modernisation**

Bread—education, a national need (or precursor of new education system of Government of India).

Shri Chandramoulisivācārya had the full knowledge of the history of educational system of India. He knows that the



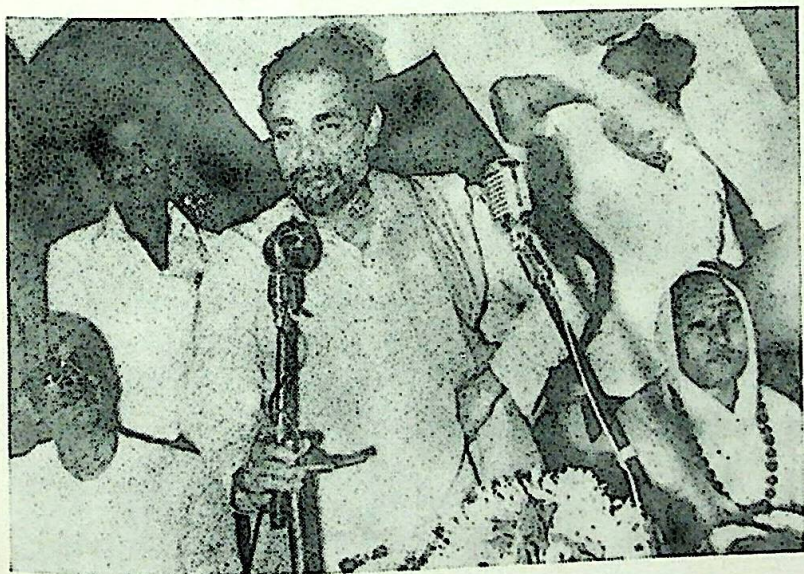
Indian sages formulated a system of education that met the needs of body and mind. They gave much importance to work and that was the theory on which the stratification of society took place. They formulated two types of system called *paravidya* and *aparavidya*. They could be translated as religious or spiritual education and secular education. In the later stage of the history the secular education was meant for the varnas beginning with ksatriyas and ending with sudras. Paravidya was meant for the Brahmanavarna. Those who had aparavidya were having skill in warfare, in producing war materials, in agriculture, in merchandile, in village and cottage industries, in fine arts, etc. This is the bread education which is at the root of the world-origin. Visvakarma is the name that gives the idea of and the significance of the work found in Indian literature.

Bread— Education means technical education in the modern terminology. The system that existed in India since long was disturbed in due course of time by the invasions of the foreigners. It was completely destroyed when the British people entered India. They introduced a very bad system of education that ruined the know-how of the Indian industries, medicine and other sciences; thereby the whole structure of economy of our country collapsed. Indians, as a result of this, became paupers, parasites and the slaves of the British people in political sense, economic sense and in cultural sense. They were totally degraded morally. Till recent times Indians were not able to recover from degradation. There was no such system of education in India before the British rule. The Indian Government under the leadership of Prime Minister Rajiva Gandhi thought of a new system of education to be implemented. That concerns the revival of the ancient technical education in new system which is found in the programmes to be initiated by Shri Chandramoulisivācārya. This is the insight in him which could make the bread-education very popular and attract the people in the backward area. Shri Sivācārya is more advanced in this sense than the central government. He is in a sense the



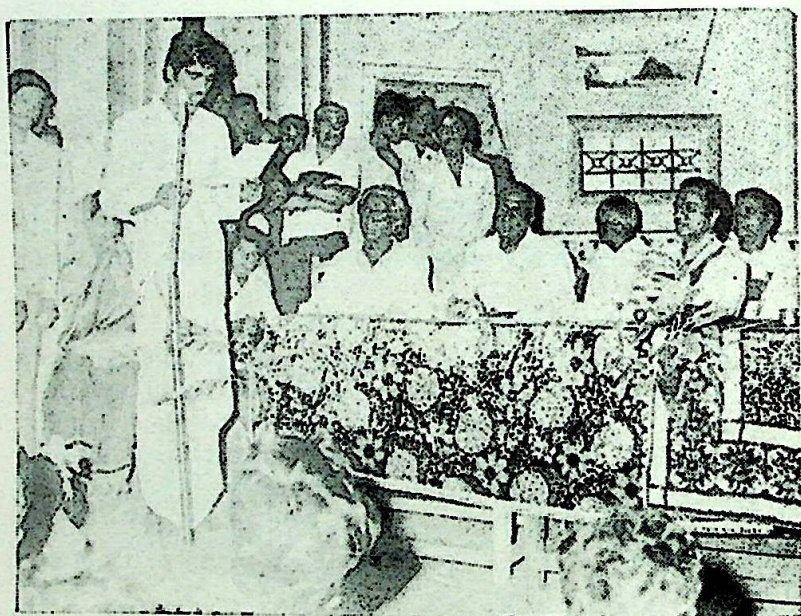


**The Hon'ble Chief Minister, Shri Ramakrishna Hegde lays the foundation stone of Proudhashala building of T.M.A.E. Society at Neelagund. Shri S. Nijalingappa presided over the function.**



**Shri Ramakrishna Hegde, Chief Minister of Karnataka participated in foundation stone laying ceremony of Smt. Gogulabai Harischandra Naik Proudhashala, Kumaranahalli, and President of the society, ministers J. H. Patel and M.P. Prakash are present.**





**The Hon'ble Minister Shri M. P. Prakash, and Shri Veerangouda, ex-president of T. D. B. of Huvinhadagali taluka Asst. Education Officer Shri Jinnappa, the present president of T. M. A. E. Society, grace the gathering function of Smt. Gogulabai Harischandra Naik Proudhashala at Komaranahalli Tanda.**



precursor of new education system of the government of India.

He did not entertain the idea of the education that produces unproductive or unskilled degree holders. For, he realised that the education that fetches bread is the education that alone builds the nation. Such an education is able to produce technical skilled personnel. Those having technical skill make India self sufficient, strong, economically sound. Such an India will be able to provide better amenities of life which compete with the advanced countries in the world. The kind of education imparted in the institutes should improve the lot of the village-Indians. This is suitable education for the rural India. It was this ideal of education which inspired the young socio-spiritual leader Shri Chandramoulisivācārya – a head of Virasaiva priestly seat situated in the most backward taluka of the backward district. The modernisation of the backward taluka awaited till the advent of Shri Chandramoulisivācārya with his plans and programmes.

### Initiation of Nation Building Programmes

1. **Founding of a nucleus :** To realise his dream of modernisation of the dark part of Karnataka state Shri Chandramoulisivācārya founded "Tegginmath Arts and Education Society" in the year 1969. A seat of modernisation of India. This enhanced the importance and significance of the priestly seat of which he is the head. Religious leadership on the other hand commanded more respect for and active participation in all the activities of the modernisation work launched by the "Tegginmath Arts and Education Society." In a sense it accelerated the pace of the progress of the work. He formed a nucleus with a view to bring about a change in the life of individual and the social conditions without noise. Such works in the words of Mother of Shri Aurobindo Ashrama are done without noise.

2. **Sanskrit Pathasala (1969):** As a part of the traditional practice of a religious seat he started *Sanskrit pathasala* in his



math at Harapanahalli. This provides Samskrit learning and also gives training in vaidika i.e. religious education. In addition to this the religious peetha advanced the traditional education in 'jyotisa' or 'Pancanga' which produced distinguished writers like Gadugina Totappasastri, Magava Rudraradhya, Sivabalasastri. A speciality of the centre is that it produced Mohmadan who wrote Hindupancanga named Harapanahalli pancanga. He was also called Mohmadan sastri which is interesting for the student of Indian culture.

3. **Prasadanilaya (i.e. free boarding):** Shri Chandramoulisivācārya extended the facility of supplying free food to those come to have darsana to math and to those who stayed in math and to the students who come to have education in *jyotisa-sastra*. He made the traditional apithet 'dasohamath' more meaningful by this new approach to solve the problem of the poor students who could not pay boarding charges. He made a humble or small beginning in the direction during the starting year 1969.

4. **Provision of granthalaya facility :** Every seat of religious learning or religious seat usually has its own library since long. These libraries in ancient days prepared talegarihastapratī or manuscripts before printing technology was available to India. So Tegginmath had its own small library. But Chandramoulisivācārya added a large number of books to meet the needs of students and the special public readers. This modernised and enhanced the usefulness of the library. He named it "Pandit Basavalinga Sastri Granthalaya".

5. **Colleges of Education and Physical Education (1970-1980):** Trained personnel is required in all practical fields or productive fields. So also for the education field and physical education field trained personnel is necessary. Shri Chandramoulisivācārya opened B. Ed. Colleges in the year 1970 in Harapanahalli, and Gangavati; C. P. Ed. College in Haveri. Thus the dearth of hands was met. The graduates rushed to get admission not only from Karnataka state but also from the



sister states like Kerala and Andhrapradesha. The students who had education in B.Ed. Colleges and C. P. Ed. College got jobs as soon as they finished their education. The training in them for the reason may be termed bread-education. The number of students studied in B. Ed. College are in hundreds and in the C. P. Ed. College are in hundreds during the previous years.

6. Junior College (1972): "Tegginmath Arts and Education Society" opened a junior college in Harapanahalli for those, who are desirous of obtaining higher education or degree, pre-university courses. This college was run for a very short period of three years. The society handed over the junior college in Harapanahalli to Shri Jagadguru Siddheswaramaha swamiji of Ujjayanipeeth which is one of the five pontifical seats of Veerasaiva religion belonging to priestly order.

7. Commitment for the Rescue of Poor Students (1975): Shri Chandramoulisivacarya felt the need of a free boarding and lodging for those students coming from poor families who have to come to Harapanahalli from far off places to have education. He decided to start free hostels in a few selected big villages where he wanted to start higher secondary school for the socially, economically and educationally backward people and scheduled tribal people. He did it in the name of Shri Gurubasavaswamy not only in Harapanahalli taluka area, but also in the areas of sister talukas. This is another important programme initiated by Sivācarya. This is *dasoha* of a modern type in addition to the traditional *dasoha* for which his math is well known. One may state that it may be compared to intelligent bread-labour propagated by Mahatma Gandhi.

The places he started *prasadanilaya* are Harapanahalli Kumaranahalli, Hospet. The total number of students benefited by his service are more than ten thousand.



**8. System of Education initiated for self-employment and employment (1979) :** Every social worker or a religious leader is very anxious to make all possible efforts to solve the problem of unemployment and thereby achieving the national development. It is possible only when these two types of people and voluntary organisations join hands with the government.

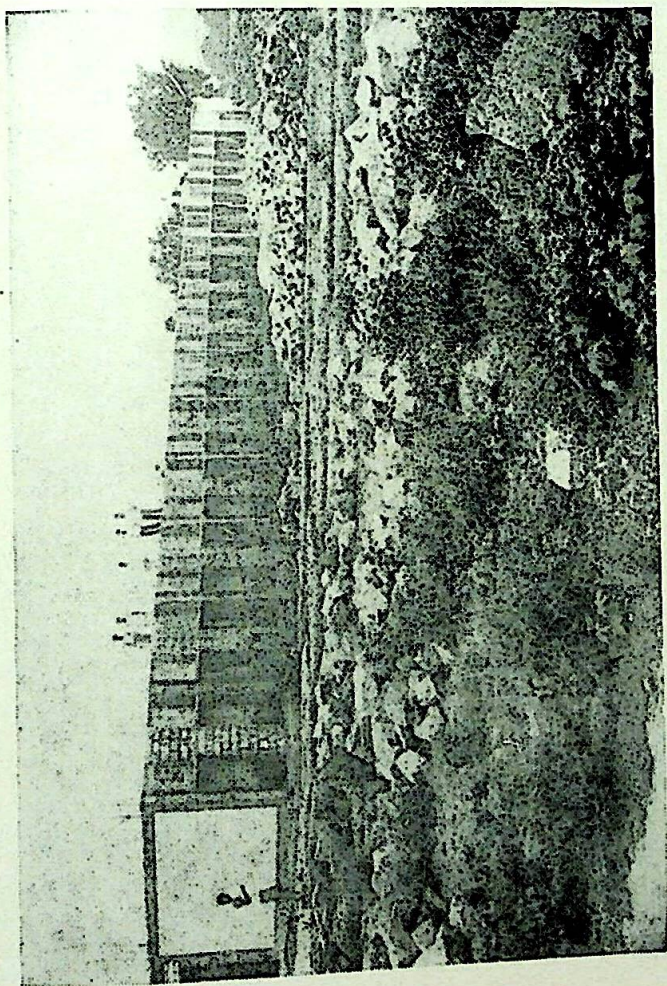
Shri Chandramoulisivacarya who is a socio - religious worker and priest opened Diploma course and pharmacy in the year 1979 at Harapanahalli. Again, to the surprise of everyone, he started Bachelor in pharmacy course in Harapanahalli in the year 1980 only. He is now thinking of starting Master degree course in pharmacy at Harapanahalli. He is very happy to say that hundreds of students who have gone out of pharmacy college either they have started independent business or are in service. No body is without employment. There is dearth of personel who have Master degree in it. His institute is ready to employ on higher salary those who have M. Ph.

Shri Sivacarya donated funds to the university to award gold medal to the student who stands first in the pharmacy examination from his college. It is how he encourages the meritorious students. It shows his love for education, scholarship or for employment or self-employment of the youths.

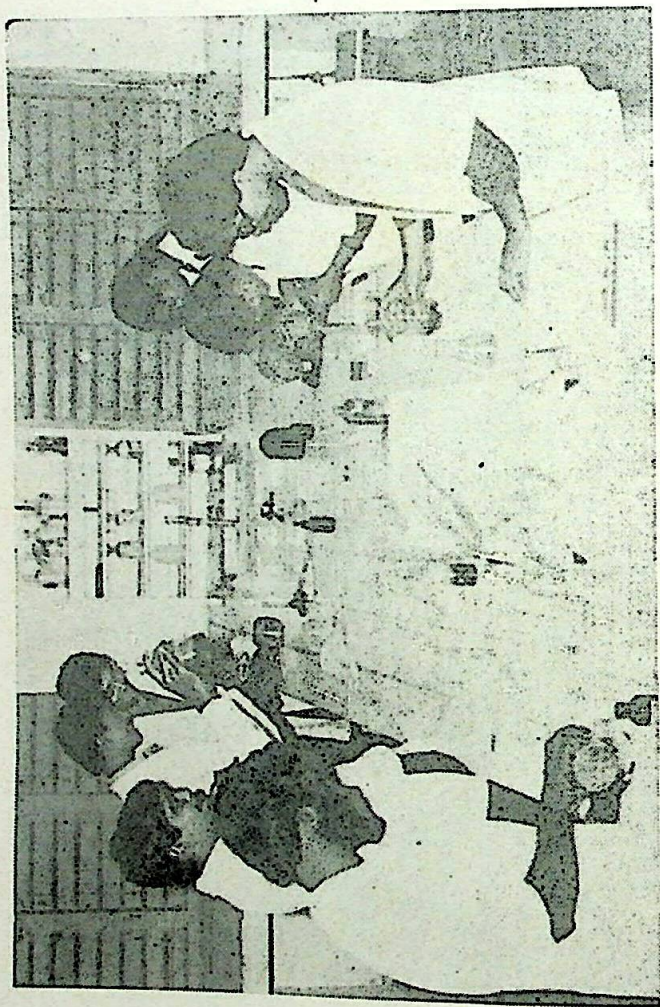
**9. Scheduled tribal's area and Swamiji's service (1981) :** His religion, that preaches compassion for living beings, is the source of inspiration to Shri Chandramoulisivācārya. He loved low-born and treated both low and high born people alike. This is spiritual democracy that is needed for India. He wishes, therefore, good to every one. He goes to the areas where scheduled tribal people and scheduled caste people are in majority and are helpless who do not know how to lift themselves up from the prevailing adverse conditions though there are facilities available given by the government.

Shri Chandramoulisivacarya picked up a village called Kumaranahalli in the area where scheduled tribal people are



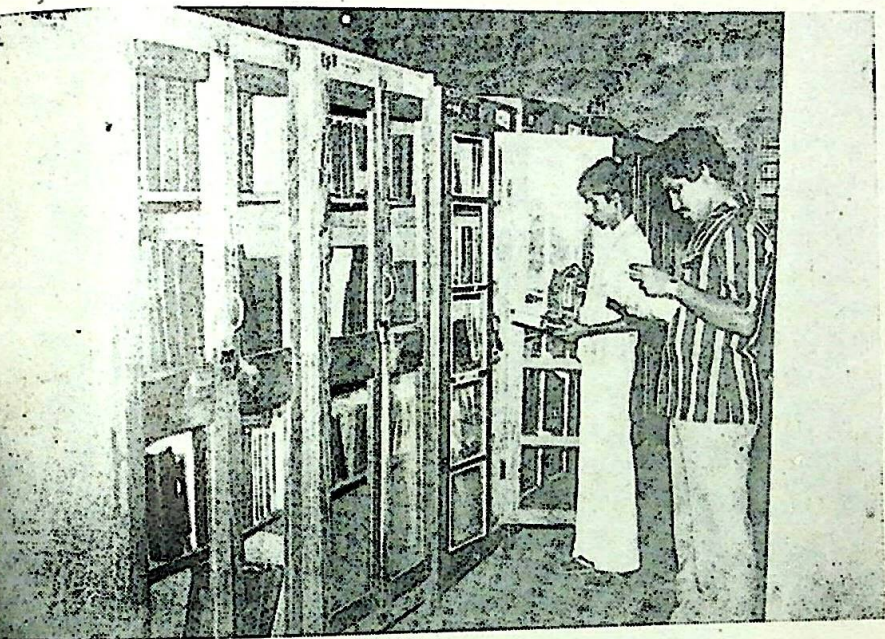


**General Hostel at Harapanahalli built at the cost of Rs. 12 lakhs.**

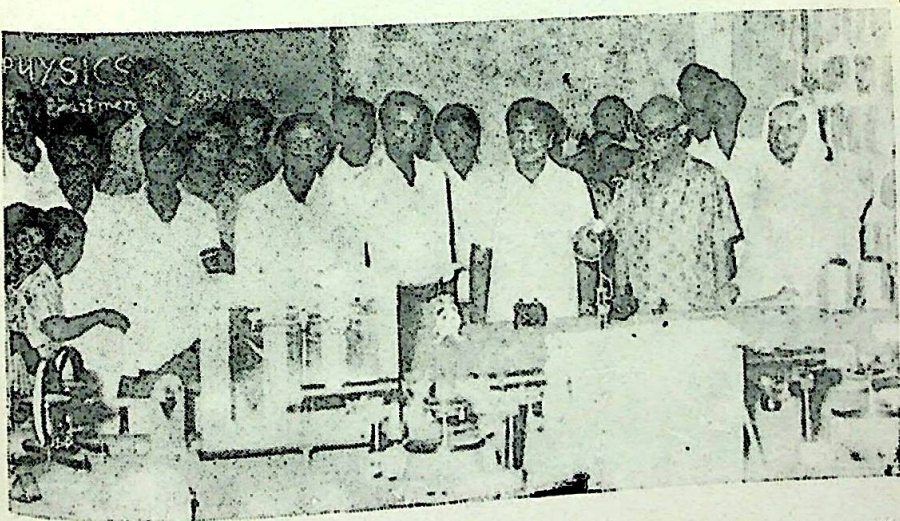


Students are busy in practicals in the newly well equipped laboratory of  
B. Pharm. College at Harapanahalli.



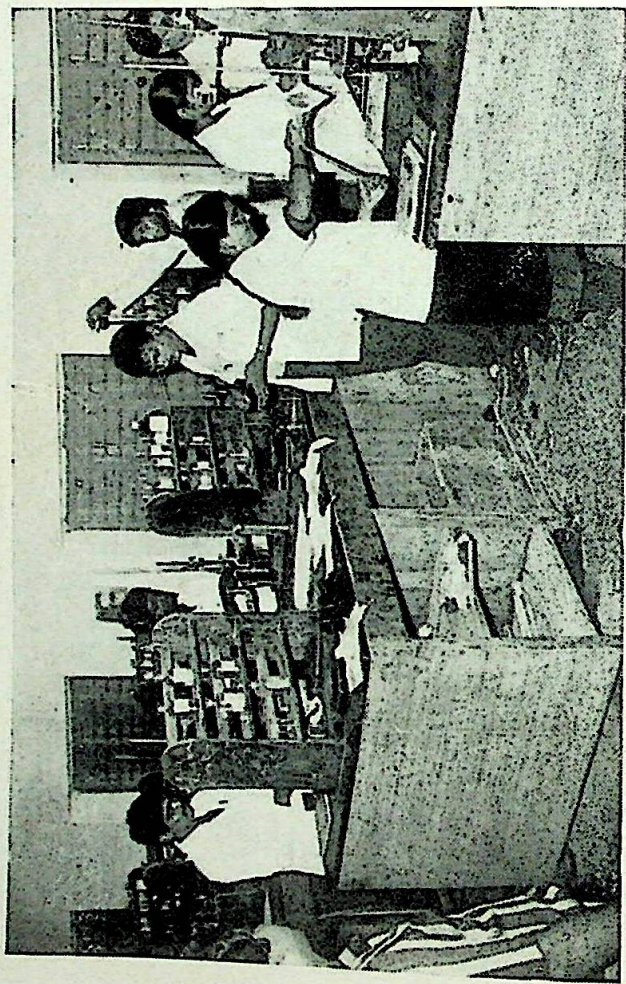


**Library building of B. Pharm. College, Harapanahall**



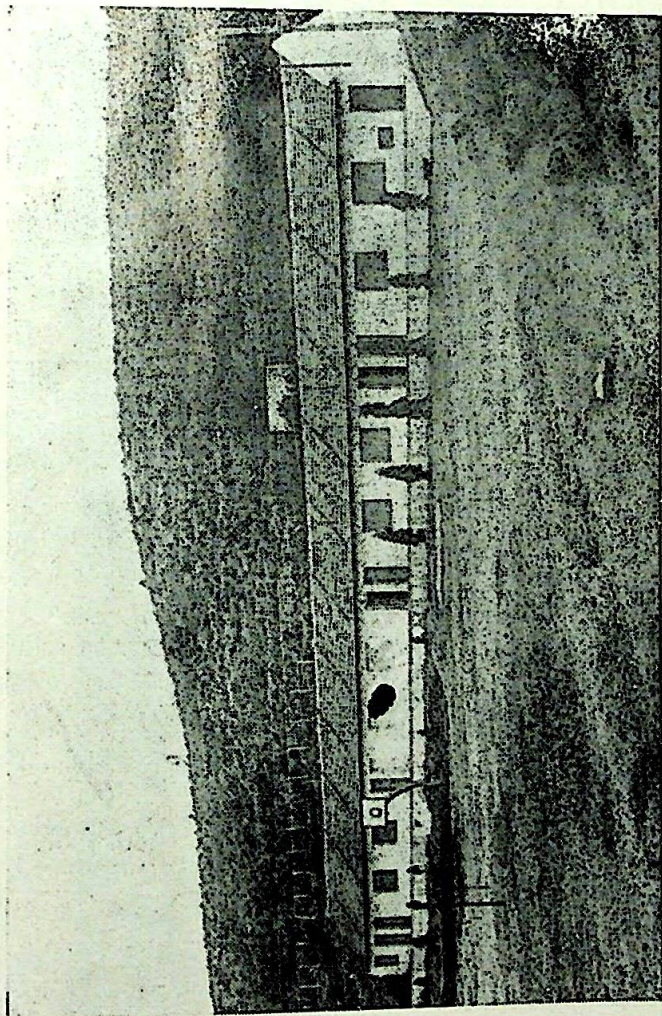
**The Principal of B. Pharm. College is explaining to S. Br. Chandramouli-sivacarya, the President of T. M. A. E. Society about the newly brought equipments.**





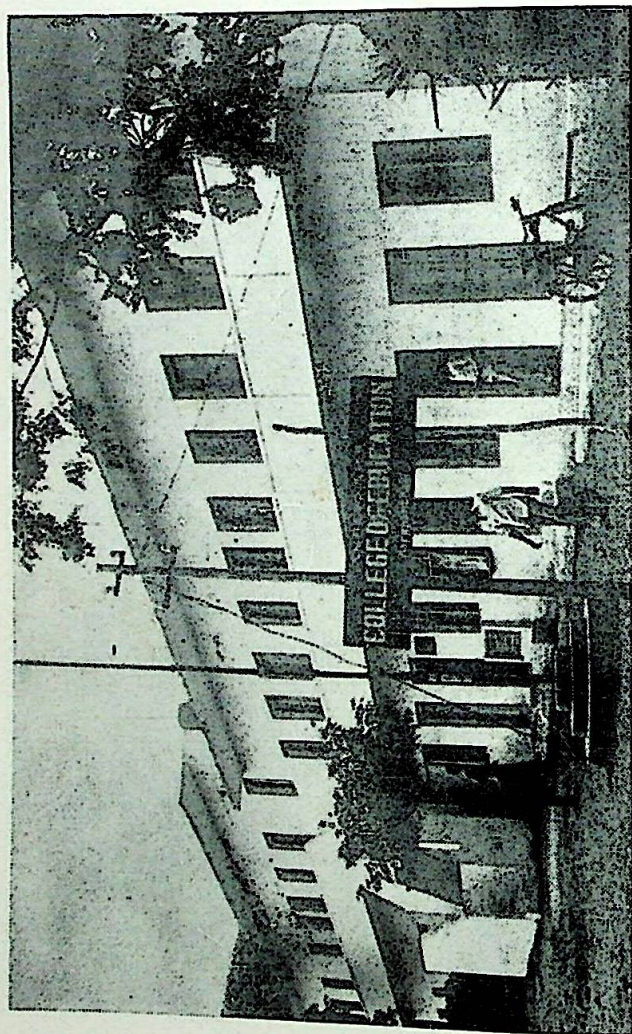
**The Students of B. Pharm. in the Laboratory of the College.**





Main building of B. Pharm. College, Harapanahalli





The building of B. Ed College of the T.M.A.E. Society built at Harapanahalli.



in overwhelming majority. He formed a society called "Shri Chandrashekharaswamy Siksana Samiti" in the year 1981 which is a branch of Tegginmath Arts and Education society. The Chairman of the society, according to the desire of Shri Sivācārya, is a lambani who is an ex M.L.A. Shri Chandramoulisivācārya opened free boarding and lodging in the village in the year 1981 to provide lodging facility for the students of backward area who come to have education in Kumaranahalli. Innumerable students have enjoyed the facilities provided here.

Shri Chandramoulisivacarya extended the same facilities to the other backward areas by starting prouhasalas and prasadanilayas in Harapanahalli taluka and Hadagali taluka simultaneously in 1981 only. Thus Shri Sivacarya— a socio-religious leader—is doing the modernisation work in this backward talukas very efficiently and effectively who commands co-operation of the masses.

10. Anganawadi Provision for Women's Welfare (1981) : Shri Chandramoulisivācārya is quite alert like acārya stated in Bhagawadgītā, from whose watchful eyes no programme of modernisation of Indian woman goes unnoticed. He selected Anganawadi programme meant for training the women for social service which is a paid one. He initiated it with full confidence and sincerity. He selected Harapanahalli, Kumaranahalli etc. The refresher courses also are started here. The total number of workers, who had training in Anganawadi centres, is more than hundred.

11. Polytechnic Institutes (1983) : Skill in action (karmayoga) makes man capable of leading a life of healthy mind and economic stability. This was supposed to be the ideal life of *bhukti-mukti*. It is the spiritual life which teaches the 'live and let live' ideal and puts the same into practice. It is a philosophy of non-violent economic and social system. It breeds the virtues of contentment, good neighbourliness and brings peace.



Indian culture is noted for this. It is widely welcomed and practised in India. Going along the grains of Indians' structure of character is the way for success of Mahatma Gandhi. He proved himself the best example of this. Shri Chandramoulisivācārya also following the same path chose the technical education for the masses living in rural area which is the reservoir of energy that could be tapped in building prosperous and strong India. He started polytechnic institutes at Harapanahalli, Haveri, Hospet in the year 1983 simultaneously; and in Chitradurga, Tumkur in the year 1984. He shifted polytechnic institute, which existed in Harapanahalli to Shimoga in the year 1985 on the request of the public. Thus he catered to the needs of the people there. Thousands of students are benefited by these institutes.

**12. Encouraging the native-talents and programmes to build rural India (Gramabharati) 1983 :** Construction of rural India (Gramabharati) is the foremost work neglected by the planning commission of India till recently. It is the true India which is to be developed in order to build a strong India that would alone prevent the Indians from the vices and ills of the industrialisation and drainage of villagers to cities where big industries are growing rampantly; it could as well raise strong voice against the nuclearisation of the world and star war programmes. Such a healthy minded strong India, alone could lead the world towards peace and prosperity. It could help the countries under the yoke of slavery to free themselves, and the starving world. The imbalanced development of India and noninvolvement of the rural man-power drew the attention of the planning commission, political leaders and the intellectuals of India today. Indians are concerned very seriously and are thinking Gandhian way and adopting the Gandhian attitude in planning which is already under progress in India in isolated villages and furthered by the devoted followers of the Indian way in the footprints of Gandhiji. Shri Chandramoulisivācārya is one of those who are born in a village in backward taluka of the most backward Bellary district in Karnataka state where poverty, illiteracy are rampant and where there is dearth of the



enlightened selfless service-minded leadership. Shri Chandramoulisivācārya founded "Shri Chandrasekharaswamy Khadi and Gramodyoga Sangha" in Harapanahalli in the year 1983 to provide training in carpentry, smithy, spinning, weaving, soap-making, honey collecting or bee-keeping, oil extracting, collecting wild oil-seeds, and in such other trades to the villagers which create self-employment opportunities. He provided free boarding and lodging facilities to the students for those coming from rural poor families of all castes and communities.

Shri S. Nijalingappa ex-president of All India Congress and ex-chief Minister of Karnataka state and great leader of freedom movement presided over the Foundation-stone laying function of the said free boarding and lodging which was done by Shri Ramakrishna Hegde the present Chief Minister of Karnataka state in the month of April 1984. Innumerable students are benefitted by the facilities here. It is how Shri Chandramoulisivācārya is helping the modernisation and development of gramabharati. This is a special contribution made by Shri Chandramoulisivācārya to the speedy progress of the backward area where he is born, and is occupying a religious seat of priestly order. The work is much appreciated by the beneficiaries, the active participants and the government. He is a boon to the area.

13. Restoration of traditional spiritualising Indian arts : There are technical skills, spiritualising science and arts of Indian origin. Most of them were driven in the background or neglected by the advent of the British people, or by condemning them as unscientific. This is what the Indian history of the British rule tells us. Soothing effects of the sciences like yoga, ayurveda, vocal and instrumental music as well as fine arts and architecture are now realised by the western world. The west is busy studying them under the guidance of Indian masters well-versed in them. Revival of the old sciences and arts of India is set in motion during the Indian Freedom Movement. Great saints like Vivekananda, Ramana Maharshi,



Shri Aurobindo, Tagore, Gandhiji, Nandalal Basu and others were in the vanguard of the renaissance. The west is under the spell of the beauty and goodness of the sciences and arts, and there is a great exchange in the know-how of them after Indian independence. There is increase of their use and good progress also of the effects on mind and body is realised. These are used for the spiritualisation of the minds of the multitudes.

There are traditions of sadhus, siddhas, saranas and saints who are well-versed in the spiritual sciences and arts, bhajana, namajapa, purāṇapravacana, kīrtana, yoga – practice. The history of religion shows that they have good effects in moulding character of man. Shri Chandramoulisivācārya is impressed by these which could bring peace to the troubled heart, and bring about a change in the nature of the practicants or the listeners. Knowing this as a student of psychology of religion, he started kirtana college where a few of the sciences and arts are taught. He opened the college in a very beautiful natural environment on the bank of the river Tungabhadra. The village where this institute is founded is called Dhuliholi. Kirtana pravacana, vocal and instrumental music, etc., are the subjects taught in the college. The preparation of vibhuti, and isvarapindikās are religious handicrafts. They are being prepared in the college according to the traditional instructions based on Sivagamas for the benefit of the Virasaiva community. The syllabus of the courses taught here attract the interested students; and education is easily available. The Sivācārya as a priest is doing this with great interest and enthusiasm.

#### Service at the time of drought and famine :

Last but not the least is that the involvement of the math in helping the poor at the time of drought and famine is worth noting. His holiness Shri Chandramoulisivācārya never failed to meet the challenges of the nature when posed. He arranged camps for the distribution of food for the starving caused by drought and famine in the area. He used to distribute food



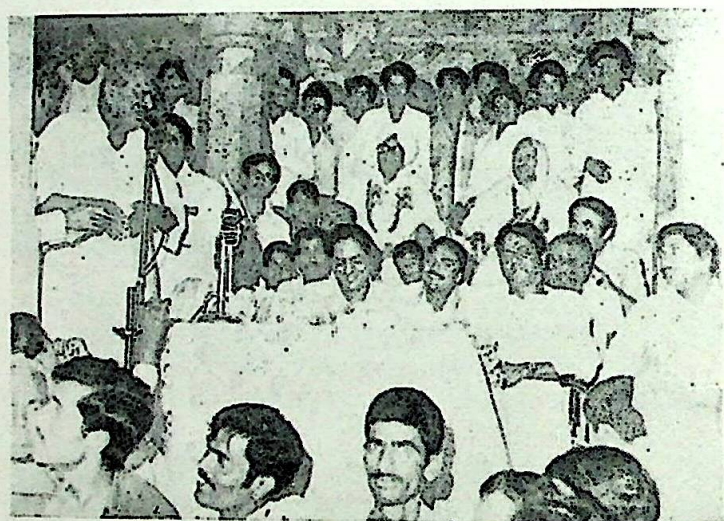
## At the Mass Marriages at Harapanhalli



Under the auspices of Swamijis of Ranebennur & Harapanahalli  
Smt. C. K. Nagaratnamma, her Husband Shri Keshavamurthy,  
State Level Education Minister, Shri N. M. K. Sogi,  
Philanthropist Shri B. G. Mahalingappa, Harihar are present.



Newly Wedded couple. Free Mass Marriage

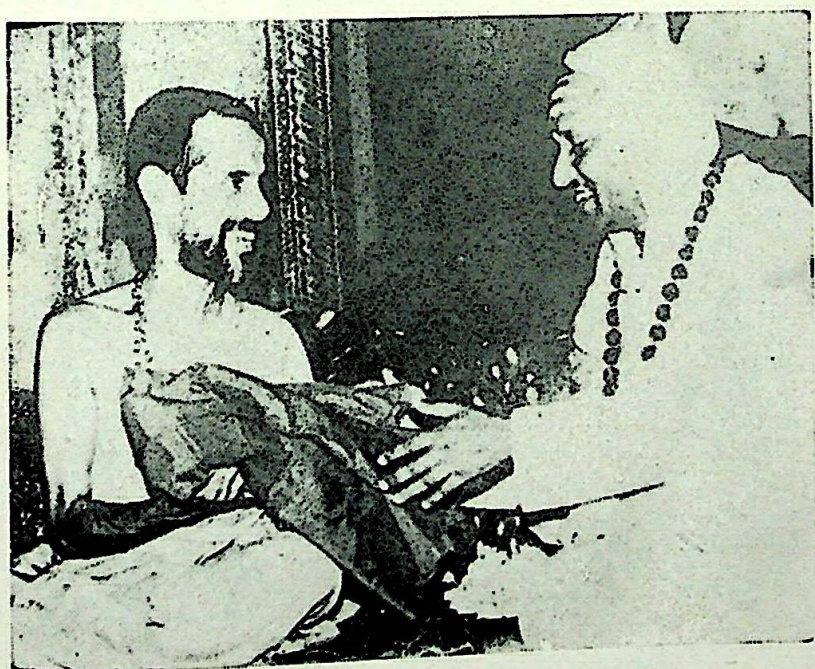


**Hon'ble Minister M. P. Prakash was present in one of the  
Free Mass Marriages arranged under the  
auspices of Swamiji**





**President of T.M.A.E. Society honours Padmashri Basavaraja Rajaguru – a noted Hindustani vocal musician on behalf of the society.**

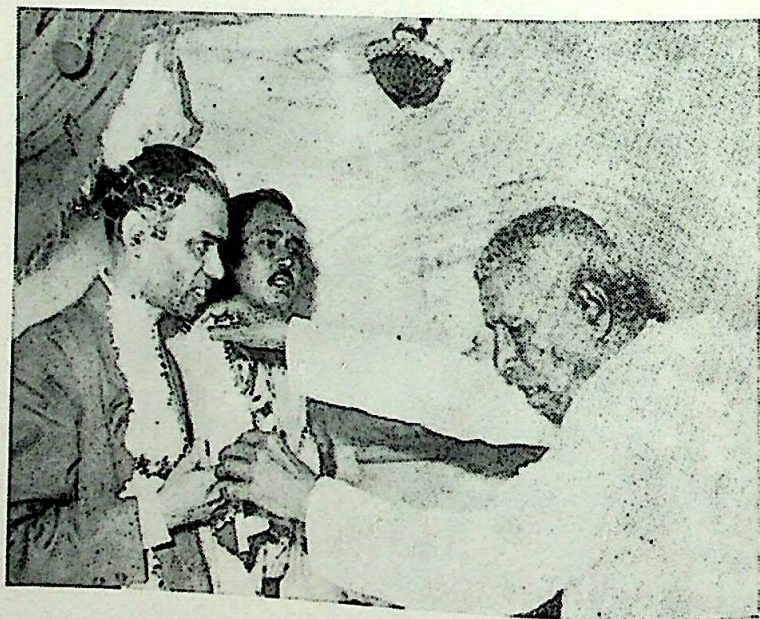


**H.H. Shri Vishweshwar Teerth Swamiji of Pejavar Math, Udipi**  
Udipi, Gangamwadi Math Collection, Digitized by eGangotri  
**with Satsthalabrahmi Shri Chandramouli Sivacharya.**



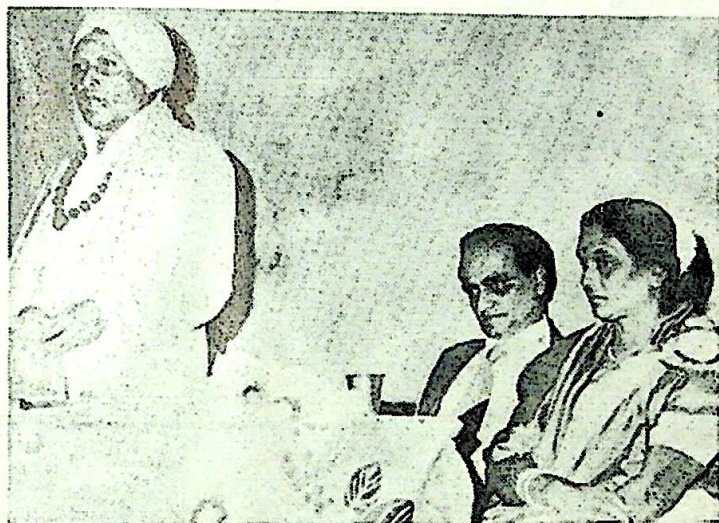


**T.M.A.E. Society honours Shatsthalabrahmi Dr. Sadyojatasivacarya of Davanagere Brahanmath at Harapanahalli on his successful foreign tour on the occasion of "Conference of World Peace and Religion." Shatsthalabrahmi Shri Chandrasekharasivacarya presides over the function in the presence of S. Br. Shri Chandramoulisivacarya.**

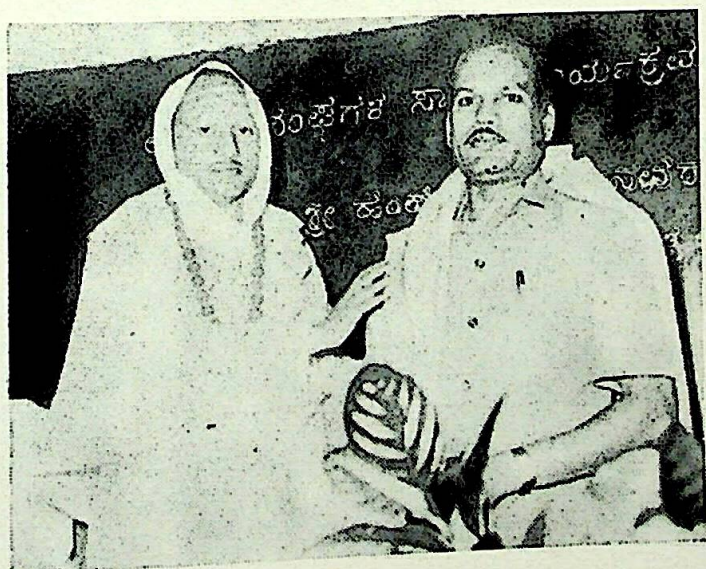


**The Gen. Secretary of the Society Shri Pancaksaraiah Tegginmath is welcoming the Vice-Chancellor Dr. M. Nagaraja of Gulbarga University at Education College of Harapanahalli.**





**President of T. M. A. E. Society is honouring Shri S. S. Wodeyar accompanied by Smt. Sarvamangala Wodeyar at Harapana-halli on the occasion of his nomination as Vice-Chancellor of Karnatak University, Dharwad.**

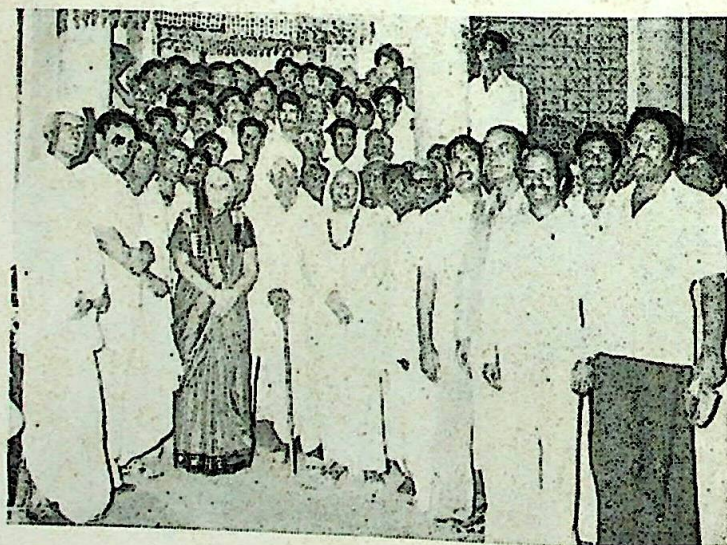


**Shri Hampa Nagarajaiah, President, Kannada Sahitya Parishat is being felicitated by Swamiji in B. Ed. College.**





**Spalding Prof. B. K. Motilal of Oxford University and  
others with H. H. Shatthalabrahmi Sri Chandramouli  
Shivacharya on 4th Jan. 1987**



**Chairman of Legislative Council Smt. Basavarajeshwari and  
Sri M. Nagappa, M L A. were present at a Programme in  
B. Ed. College, Gangavati**



grains and clothes to the needy; and found peace and happiness in such works. He is never tired in attending to see the fair distribution of food, clothes and medicine in centres he opened in the talukas of his activities. He, like Tagore, finds God in the tiller of the ground, breaker of the stones for the roads in sun and showers. His hands are always ready to wipe the tears of the poor and the helpless. Such hands are worshipped by the Indians by saying that they are the God—*hasto-bhagavan* as *R̥gveda* sings, His heart throbs to the tune of the thousands of needy hearts' sighs. In the fifties too, he looks younger because of the pleasure of work he undertook.

He works as a cementing factor of the different castes and communities in the area. He helped to build the mosque of the Mohamdens. He notices no difference in the souls of men as a spiritual being. So there is no caste barrier for him in doing good to one and all. He is like an oasis in the area for the thirsty travellers in the ocean of sand of differences created by artificial walls of castes. Embracing all the children of the district he opened a new chapter of peace, prosperity and social harmony. He has many dreams to be fulfilled in order to make, thus, the India in spite of its differences, one and strong there by to contribute to world peace and prosperity. His is the motto similar to the one sung by *R̥gveda* thus :

Sangacchadhvam savadadhvam sam vō manāmsi jānatā  
 samāno mantrassamitissamānī  
 samānam manassahacittamesām !  
 samānī vā akūtissamānā hṛdayānī vaḥ ||  
 samānamastu vō manō yathā vassusahasati ||

*R̥gveda*— x. 191.2–4

[Be united; speak in harmony; let your minds apprehend alike; common be your prayer; common be the end of your assembly; common be your resolution; common be your deliberations. Alike be your feelings; unified be your hearts; common be your intensions; perfect be your unity.]



## Appendix A

### Institutions

Tegginamath Arts and Education Society established in 1969 and founded by his Holiness Sri Sri Chandramouliswar Shivāchārya Swamiji of Harapanahalli. This society is serving (5) five districts : Bellary, Chitradurga, Dharwar, Raichur and Shimoga of Karnataka state on Job Oriented Courses.

T. M. A. E. Society, Harapanahalli - 583 131    Phone : 57

Sl. No.	Name of the Institutions	Year of Establishment
1.	Shri Tegginamath Samskrit Pathashala, Harapanahalli.	1969-70
2.	Teachers, Training Institute, Harapanahalli.	1970-71
3.	College of Education, Harapanahalli. Phone : 59.	1972-73
4.	S. C. S. Institute of Pharmacy, Harapanahalli. Phone : 76	
	A. Diploma in Pharmacy	1978-79
	B. Bachelor of Pharmacy	1979-80
5.	High School, Harapanahalli	1979-80
6.	College of Education, Gangavathi. Phone : 446.	1980-81
7.	Keerthana College, Dhulehole, Harihar taluka.	1980-81
8.	High School, Neelagunda, Harapanahalli taluka.	1982-83
9.	Industrial Training Institute, Shimoga	1982-83
10.	Industrial Training Institute, Haveri	1982-83
11.	Industrial Training Institute, Hospet	1982-83



- |     |  |         |
|-----|--|---------|
| 12. | Sri Gurubasava Swamy Sarvajanika<br>Vidyarthi Nilaya, Harapanahalli. | 1982-83 |
| 13. | Sri Nijalingappa General Hostel,<br>Neelagunda.                      | 1983-84 |
| 14. | Industrial Training Institute, Chitradurga                           | 1983-84 |
| 15. | Industrial Training Institute, Hiriya                                | 1983-84 |
| 16. | Anganawadi Training Centre,<br>Harapanahalli.                        | 1983-84 |
| 17. | Polytechnic Institute, Hospet  | 1983-84 |
| 18. | C.M.C.G. High School, Dhulehole,<br>Harihar taluka.                  | 1985-86 |
| 19. | Physical Education Training Institute,<br>Haveri.                    | 1985-86 |
| 20. | General Hostel, Harapanahalli.                                       | 1985-86 |
| 21. | Physical Education Training Institute<br>Shimoga.                    | 1986-87 |
| 22. | High School, Hiremudadur, Savanur taluka                             | 1986-87 |
| 23. | Diploma in Pharmacy, Hirekerur                                       | 1986-87 |
| 24. | Choudamba Industrial Training Institute,<br>Ranibennur.              | 1986-87 |
| 25. | Valmiki Industrial Training Institute,<br>Ranibennur.                | 1986-87 |
| 26. | Polytechnic Institute, Hiriya  | 1986-87 |

**Sri Chandrashekhar Swamy Education Society  
Harapanahalli**

- |    |   |         |
|----|---|---------|
| 1. | Smt. Gogulabai Harischandra Naik High<br>School, Komaranahalli Thanda,<br>Hadagali taluka.          | 1982-83 |
| 2. | Sri Bettada Mallikarjuna Sarvajanika<br>Vidyarthi Nilaya, Komaranahalli Thanda,<br>Hadagali taluka. | 1982-83 |
| 3. | Sri Chandramouliswar High School,<br>Hampapattana, Hagari Bommanahalli taluka.                      | 1983-84 |



**Note :**

1. **College of Education:** One year course for Arts and Science Degree Students with 45% of marks.
2. **Bachelor of Pharmacy (B. Pharma):** Four year degree course with 50% of marks in PUC or Inter Science students.
3. **Diploma in Pharmacy:** Two year course of SSLC, SSC or X std. One year course for PUC or 12th std. or Inter Science.
4. **Polytechnic:** Three year course. Courses : Automobile, Telecommunications, Mechanical, Civil Engineering in General.



## Appendix B

### Ranks

**T. M. Arts and Education Society's College of Education  
Harapanahalli**

Year	Ranks	Percentage
1973—74	1 III Rank	76.70%
1974—75	1 I Rank	93.30%
1975—76	1 I Rank	83.56%
1976—77	—	73.20%
1977—78	—	97.70%
1978—79	—	100.00%
1989—80	2 I Rank, and IX Rank	97.00%
1980—81	—	87.00%
1981—82	1 I Rank Distinction	97.45%
1982—83	1 IV Rank	89.32%
1983—84	1 VII Rank	91.66%
1984—85	3 IV, VI and IX Ranks	99.00%
1985—86	—	

**T. M. A. E. Societie's  
S. C. S. College of Pharmacy, Harapanahalli**

### List of Rank Holders in B. Pharma

Sl. No.	Name	Year	
1.	Shri G. M. Dattatri B. Pharm	1983—84	I Rank to Gulbarga University and got gold medal from the University.



## **Appendix C**

### **Certificate of Registration**

**Form No. 14**

**No. S-9 / 69-70  
Bellary**

### **CERTIFICATE OF REGISTRAION**

**I hereby certify that the "Sri Tegginamath Arts and Educational Society," Harapanahalli Bellary District, is this day Registered under the Mysore Societies Registration Act, 1960. (Mysore Act No. 17 of 1960).**

**Fee Paid Rupees fifty only Given under my hand at Bangalore, the 17th day of Septemder One thousand Nine hundred and Sixty Nine.**

**S. Raju Dorai**  
***For Register of Societies in Mysore***

## Appendix D

Managing Committee of T. M. A. E. Society, Harapanahalli as on 1986-87

Sl. No.	Name	Positions held	Address
1.	H.H.S.B, Chandramoulisvacaryaswamiji	President	Tegginamath, Harapanahalli
2.	Shri G. Virupaxappanavaru	Vice-President	Kotturu Raste, Harapanahalli
3.	Shri D. Narayan Das	Secretary (External affairs)	Housing Board Colony, Harapanahalli
4.	Shri C. G. M. Channaviraswamy	Secretary (Education)	Hosapete Road, Harapanahalli
5.	Shri M. Narayanashetru	Secretary (Administration)	Kotturu Raste, Harapanahalli
6.	Shri A. Shivasankreppanavaru	Member	Kotturu Raste, Harapanahalli
7.	Shri M. Padmarajaru	Member	Bogar Oni, Harapanahalli
8.	Shri K. Irannanavaru	Member	Kotturu Raste, Harapanahalli
9.	Shri T. M. Somayyanavaru	Member	Kotturu Raste, Harapanahalli
10.	Shri K. Seturamacaryaru	Member	Mathad Oni, Harapanahalli
11.	Shri T. M. Manjunatha	Member	Banagar Oni, Harapanahalli



## Appendix E

Managing Committee of T. M. A. E. Society, Harapanahalli as on 12-5-1969

Sl. No.	Name	Address	Designation	Years Age	Occupation if any	Signature with date
1.	Sri T. M. Panchaksharaiah,	Gandhi Bazar Harapanahalli	President of the Society	66 years	Social Worker LIC Agent	Sd/ 12-5-69
2.	Sri J. Virupakshappa	—do—	Vice-President	50 years	Merchant	Sd/ 12-5-69
3.	Sri T.M. Chandramouliswamy M.A.	—do—	Gen. Secretary	29 years	Mathadhikari	Sd/ 12-5-69
4.	Sri T. M. Gangadharaiah	—do—	Treasurer	57 years	PWD Contractor	Sd/ 12-5-69
5.	G. Virupakshappa	—do—	Member	49 years	Merchant	Sd/ 12-5-69
6.	Ambli Shivashankrappa	—do—	Member	35 years	Merchant	Sd/ 12-5-69
7.	P. Parameshwara Gouda	—do—	Member	29 years	Land Lord	Sd/ 12-5-69

Witness : T. M. Chandrasekharaiah, 21 years (age) Gandhi Bazar,  
Harapanahalli. Clerk : Sd/- 17-5-69

Dated 17-9-1969

## Appendix F

### Donations

Smt. Gogulabai Harischandra Naik (Lambani Lady), Komaranahalli, Thanda, Tq: Huvinahadagali, Dist: Bellary	Rs. 51,000/-
Late Shri M. P. M. Shivarudragouda Hirehadagali, District: Bellary	Rs. 31,000/-
His sons promised in his memory subject to put a name to any educational institute.	& 3 acres land
Shri D. G. M. Kotraiah & Shri K. M. Parameshwaraiah Dholehole, Tq: Harihar	Rs. 51,000/- for Smt. D.G.M.Chennamma High School Dhulehole.
The people of Dhoolehole village	20 acres for educational purpose to T.M.A.E. Society.
Shri N. G. Naganagouda Sirigere, Tq: Harihar	class room for Dhoolehole High School.
Shri Krishna Rao Shanbhag, Hampapatna, Taluk: Hagari-bommanahalli	3 acres land for High School
Shri Kotturagouda Hampapatna	5 acres land for High School
The people of Hampapatna village	Rs. 50,000/- for Shri Chandramouliswar High School at Hampapatna.



Veerasaiva Vidya Vardhaka  
Sangha's Hostel building accom-  
modated to T. C. H. at  
Harapanahalli, Harapanahalli.

Some of the members of the  
Local Committee of Haveri  
promised to donate for C.P.Ed.  
Institute at Haveri for Building  
construction.

Shri Tonkada Veerappa leading  
Agriculturist of Haveri,

Shri H. Shivappa Ex M.L.A.,  
Harihar promised

Rs. 55,000/-  
for Tonkada Veerappa I.T.I.

a class room for Dhoolehole  
High School.

SRI JAGADGURU VISHWARADHI  
JNANA SIMHASAN JNANAMANJARI  
LIBRARY  
Jangamawadi Math, Varanasi  
Acc. No. 2102











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## **Dr. V. S. Kambi**

Born in Kanvikaruvinkopp, Belgaum taluka, Karnataka state in 1927 V. S. Kambi owned Shri Gurusiddheswara Gold Medal for Ph. D. in Virasaivism. He obtained M. A., and Ph. D. from Karnatak University in 1965 and 1975. He started research, teaching and guiding the Ph. D. students at Karnatak University. He was a member of Arts Faculty, Karnatak University. He is running a research publication since 1969. He worked in the schemes of U.G. C. and I. C. H. R.

He is the author of the Saṭsthala in Virasaivism—A philosophical study (Karnatak University), Vaisṇavamatada Ugama hāgu pragati -(Tr.) (ICHR., New Delhi), Philosophy of Sunyasam-padane (Kumaresvara granthamale, Dharwad). Forms of Indian Philosophical Literature and other papers (Srividya Prakashan, Dharwad), Virasaivadarsanamimamse 1 to 4 Vols. (Kumaresh granthamale, Dharwad) etc.